$12.50; *The Fool of God* by Louis Cochran, $11.50; *Captives of the Word* by Louis and Bess Cochran, $13.50; *Thomas Campbell:Advocate of Christian Union* by W. H. Hanna, $12.50. All prices postpaid.

Since questions about inspiration keep coming up, Howard Marshall's *Biblical Inspiration* will prove helpful. He answers such questions as whether the Bible is infallible, and if we believe that can we also practice biblical criticism. He also has a chapter on how the Bible is to be interpreted today. $6.50 postpaid.

Two titles out of Abilene, both by two professors at ACU, are worthy of your reading. *The Worldly Church* is a call for biblical renewal in the Church of Christ, $4.95 postpaid; *Discovering Our Roots* deals particularly with restoration roots in the Church of Christ, $7.25 postpaid. Both titles are highly resourceful. Jointly authored by Leonard Allen and Richard Hughes, with Michael Weed joining them in the first title.

K. C. Moser, who was one of the freer spirits in the Church of Christ of the past generation, wrote two books back in the 1950's that are as much or more in demand today than when he wrote them. That may mean he was ahead of his time. The books are *The Way of Salvation* and *The Gist of Romans*. They are strong on the grace of God. They are $6.25 each, postpaid.

(All books advertised herein may be ordered from us. Please remit in advance.)

Our bound volume of *Restoration Review* for 1985-86 has been delayed all this time due to the prolonged illness of the dear old couple that has been doing our binding all these years — and they do it so beautifully. They assure me they will eventually deliver us enough books to fill our orders. So let's just say you will eventually get your bound volume if you have placed an order. In the meantime we plan to bind the issues for 1987-88 into a handsome volume at the end of this year, even if we have to get someone else to do it for us.

Our other bound volumes are ideal for anyone interested in what we have been saying in recent years. We have a special price of $40.00 for all the five volumes still available. Since three of these are double volumes (two years in one binding), they include eight years of this journal, 1977-84.

Be sure to inform us, well in advance if possible, when you have a change of address. That way the post office will not have to inform us, which is costly to us, and you will not miss any issues.

And remember to renew your sub! The date of expiration is on your label. We also alert you with a stamped notice on your last two issues. While you are renewing, consider sending the paper to others. Notice our club rate.

You can enhance your mind by reading some good books, such as those referred to above. All books noticed in this journal may be ordered from us. At postage prepaid prices you should send a check with your order.

We still offer a free copy of *The Stone-Campbell Movement* by Leroy Garrett when you send us a club of eight subs (new or renewal, your own included) at $3.00 per name, a total of $24.00. Otherwise sub rate is $5.00 per year or $8.00 for two years. But you must request the book.

We will also send you 18 back issues of this journal, selected at random by us, for only $3.00.

RESTORATION REVIEW, 1201 WINDSOR DR., DENTON, TX 76201

RESTORATION REVIEW

"Evangelicals who abolished the Slave Trade all left their mark on earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this."--*C. S. Lewis*

In This Issue:

Practicing the Presence of God

Volume 30, No. 7 Leroy Garrett, Editor September, 1988

PRACTICING THE PRESENCE OF GOD

In this series we are in search of any principle of interpretation that will make the Scriptures more meaningful, and in this installment I suggest that one crucial principle is to use the Bible in practicing the presence of God.

Above all else the Bible is about God. While the Scriptures disclose to us something of the nature of God, such as His being the great "I Am" and the "Father of lights," it is more concerned to tell us what God does and has done. In the Bible God is always up to something. He is calling a prophet, forming a nation, raising up a king. The Bible is thus full of facts about God, and a fact is always something said or done. There are of course truths about God, such as *God is* , but it is the facts that the Bible emphasizes, such as *In the beginning God created the heavens and the earth.* The first is a truth, the second is a fact.

While "God is love" is a truth, it is a truth that expresses itself over and over in Scripture as a fact, for God never simply loves (period), as if it were a passive emotion or a state of mind. In loving God is always doing something or saying something, *facts* about God. The call of Moses is an example of this, as in Ex.3:7-10 where God speaks to Moses about the Hebrews in Egypt: (1) "I have seen the oppression of my people in Egypt," (2) "I have heard their cry," (3) "I know their sorrows," (4) "I have come down to deliver them," (5) "I will send you to Pharaoh." Love in action, which is the way it always is in the Bible.

It is also true that the Bible never imposes something to be believed simply for the sake of believing it, which should sound the death knell to all doctrinaire religion. We are to believe so as to act. To simply believe the truth that Jesus is Lord is one thing, but to allow this to affect our lifestyle, to enthrone Jesus as Lord in our hearts, is something else. This is why Scripture urges "Consecrate Christ in your hearts as Lord" (1 Pet. 3:15) and not simply cognitively accept the proposition that he is Lord.

So it is with the God of the Bible. He does not simply love but he acts out the love in "wondrous deeds." An important way to practice the presence of God, or to enjoy His fellowship more and more, is to absorb those "wondrous deeds" into our thinking and allow them to influence our lives.

Address all mail to: 1201 Windsor Drive, Denton, TX 76201

RESTORATION REVIEW is published monthly, except July and August, at 1201 Windsor Drive, Denton, Texas. Second class postage paid at Denton, Texas. SUBSCRIPTION RATES; $5.00 a year, or two years for $8.00; in clubs of four or more (mailed by us to separate addresses) $3.00 per name per year. (USPS 044450). POSTMASTER; Send address changes to RESTORATION REVIEW, 1201 Windsor Dr., Denton, Texas 76201.

Some of the great saints in the history of the church, such as Brother Lawrence and Frank Laubach, have pointed out numerous ways to practice the presence of God, and they are all important. Brother Lawrence in a book with that title says that we practice God's presence by trusting ourselves to Him and through "one true act of renunciation." Laubach tells how we can imagine God taking our hand and leading us where we go, using His other hand to open the doors as we move along together. They both stress prayer, meditation, and even imagination.

While all this has its place, my point herein is that God draws nigh to us in the "wondrous deeds" of the Bible as we integrate them into our very being. There is a sense in which God "lives and moves" in the very being of every person (Acts 17:28), but this is especially the case with those who draw nigh unto Him in the study of the Bible. I am also saying that this is an important way to understand the Scriptures: study and interpret them in terms of what they say about God and what God says to us.

This means that we can practice the presence of God in our lives by recalling the wondrous things He has said through His apostles and prophets, such as: "My thoughts are not your thoughts, nor your ways My ways, says the Lord, For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Is. 55:8-9). We have cause time and again every day to recall this great truth, especially when we are inclined to force God into our narrow sectarian mould. *His ways are not our ways, nor His thoughts our thoughts!* When we discipline our minds in this way we are practicing God's presence.

How meaningful it must have been to Joseph to be able to say to his brothers who had done him great harm: "You meant evil against me, but God meant it for good" (Gen. 50:20). As we ponder the wondrous providence that brought Joseph to Egypt at just the right time, even when long years of imprisonment were involved, we can see in Joseph's own words that God was working for good while others were working for evil. It helps us to see what God also said through Paul in this regard: "We know that to those that love God, who are called according to his plan, everything that happens fits into a pattern for good" (Rom. 8:28, Phillips). Life is such that we are involved in the drama of good and evil every day of our lives, and when we draw upon such truths as these, making them our own in our own tight places, we are practicing God's presence.

One simple but profound truth, such as "It is more blessed to give than to receive" (Acts 20:35), which is printed in red in my Bible, can change one's life once it is allowed to "enlighten the eyes," which the word of God does. How often in our selfish ways might we recall that truth, *It is more blessed to give!*, allowing it to control our thinking? When we do that we can be sure that God is there.

Sometimes it is a crucial moment in Biblical history that God speaks in such a way that it is readily applicable to all people in every situation. Those burning words in 1 Samuel 16:7 is a case in point: "The Lord does not see as man sees; for man looks

at the outward appearance, but the Lord looks upon the heart." This is not a rebuke to human kind for judging by appearance, for that is the only way we can judge. It is a warning about judging at all. Since we cannot look beyond what appears on the surface and see into a person's heart like God can, we would do well to leave the judging to God. Or when we suppose we must judge, we must recognize our limitation and judge without being judgmental, for we can never be sure what is in a person's heart.

And what a glorious truth it is that "God looks upon the heart"! In our fumbling ways we may be wrong about a lot of things, and because of this incur the censure of our peers, even at church, but if in our hearts we love God and seek to please Him, God sees this when others may not. We never know but what a drunk in a gutter is closer to the heart of God than the Sunday School superintendent.

So, I am saying that we should interpret Scripture with a God-consciousness. It was the case with our Lord, who himself was not willing to be called good, insisting that "No one is good but God" (Mk. 10:18), and he was always pointing not to himself but to God. Jesus must have been perfect in his practice of the presence of God in his life, so much so that he is described as being "in the bosom of the Father" (Jn. 1:18). That same passage describes our Lord as God's exegete or interpreter. His mission was to disclose the likeness of God.

And Jesus used Scripture to direct his hearers to God, such as in Mt. 9:13: "Go and learn what this means: 'I desire mercy and not sacrifice.'" On more than one occasion he referred to this passage in Hosea. In reading the Old Testament Jesus found the mercy of God, and when he was asked to name the greatest commandment of all he again pointed to God: "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment" (Mk. 12:30).

This means that Scripture might be judged by what it reveals to us of the character of God or by the way God speaks to us through it. Since the book of Esther does not even mention God, and because of its intrigue, bloodshed and cruelty, it will not pass the test as well as little Habakkuk, which lifts us to new heights with "The Lord is in his holy temple. Let all the earth keep silence before him" and "I will work a work in your days which you will not believe, though it were told you." And that little book of Habakkuk gives us one of the greatest passages in the Bible. After describing the reality of hard times, such as no fruit on the trees, no food in the fields, and no herd in the stalls, Hab. 3:18 says, "Yet I will rejoice in the Lord. I will joy in the God of my salvation."

A good way to approach any portion of Scripture is to ask, what does it tell me about God? Once you understand what a book says about God, the chances are you are getting with it. It would prove useful to make a list of the things you find out about God in your study of a portion of Scripture. It is noteworthy that Luther found the grace of God in the Psalms before he found it in Romans.

Try your hand at it. Go through the Psalms with one intent: *what do they tell me about God?* There are of course the mountain peaks, such as Ps. 51:17: "The sacrifices of God are a broken spirit, A broken and contrite heart— These, O God, you will not despise." Once you walk with God in Psalms 23, 46, 51, 84, 90, 100, 102, 107, 116, 119, 121, and 139, to name but a few, you may, like Luther, have your own reformation going. Psa. 147 was one of Luther's favorites ("God counts the number of the stars; He calls them all by name").

Not least of all we practice the presence of God by praising Him, and here the Scriptures are of abundant help. Again it is Jesus who leads the way, teaching his disciples to pray by praising: "Our Father, who art in heaven. Hallowed be thy name!," which means that God is to be praised for all that He is. It is interesting that the Psalms teach us to praise God by telling ourselves to praise Him! As in Ps. 103:

> Bless the Lord, O my soul;
> And all that is within me, bless His holy name!
> Bless the Lord, O my soul,
> And forget not all His benefits.

The Psalms are full of praise to God. They not only urge us to praise God, but over and over again, hundreds of times, the Psalms themselves praise God. My soul exults in Ps. 63:3: "Thy mercy is better than life, therefore, my lips shall praise thee." Then there is Ps. 95:6: "Oh, come, let us worship and bow down; Let us kneel before the Lord our Maker." By filling our hearts and minds with the praises of God in Psalms and by allowing them to flow forth from our lips we are practicing the presence of God in a beautiful way.

Some portions of Scripture give us both facts about God, what He says and does, and praises of God as well. The book of Romans is remarkable in this regard. No part of Scripture tells us more about God, His grace and His purposes, and yet the apostle who wrote it sometimes seems to lose himself in praising God, as in Rom. 11:33: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past tracing out!" And Paul then concludes with, "For of Him and through Him and to Him are all things, to whom be glory forever. Amen!" Can we not practice God's presence by praising God in these very words from the apostle Paul?

So, in a book rich with truths and facts about God and his purposes, one that lays bare the grace of God, there is praise. These take us to the heart of practicing God's presence in our lives. The better we understand God's purposes and the more we know about Him, the more inclined we are to praise Him. We are to hide His word in our hearts and consecrate them in our minds, for when His word is with us He is with us.

Above all else is the living Word of God, Jesus Christ himself. When we invite him into our hearts as Lord and feast upon his example and teaching, we are practicing the presence of God. When he is with us God is with us; when we walk

with him we walk with God. And when we worship him we worship God. If Paul would describe God as dwelling in unapproachable light, as he does in 1 Tim. 6:16, he would describe Jesus Christ as providing us access to that light, as he does in Rom. 5:2.

"Thanks be to God for His indescribable gift!" (2 Cor. 9:15)—*the Editor.*

ON LOCKING THE PIANO

It would be of some curiosity to a student of religion that there was ever a religious community that would have cause to lock and cover a piano or organ, not unlike the way a body is covered at the scene of an accident or crime. It implies something sordid and heinous. A locked and covered instrument in a house of worship! Even when one is apprised of the pros and cons of its use in singing, he is likely to wonder why it is such a big deal. If Christians were meeting in a pagan temple, it would be understandable that they might cover the offending idols and statues, but must a musical instrument be rolled out of sight or locked and covered so that it can be neither seen nor heard?

An anecdote out of our history illustrates this mentality. When the Murch-Witty unity meeting was held in Indianapolis in 1940, Daniel Sommer was asked to lead the prayer. For half a century Sommer had been a force in those events that led to the separation of the Churches of Christ from the Christian Church, but in more recent years he had called for peace and unity, a move that isolated him from his erstwhile followers, including his own family who had withdrawn fellowship from him.

Now aged, frail, and blind, Sommer makes his way to the front to lead the prayer at a unity gathering between the Churches of Christ and Christian Churches. The inimitable old warrior rested against the piano — locked and covered — as he addressed the heavenly Father, praying for the unity of all God's children.

If one is acquainted with those turbulent times among our people, when a unity movement was being shattered by internecine conflict, that scene of old brother Sommer praying for unity while leaning against a piano, locked and covered, well symbolizes the frustration and agony our folk suffered in those days. Some wit picked up on the drama of that scene and wrote an article in the *Christian Standard* entitled "Leaning on the Piano: How the Mighty Have Fallen," noting that the piano, which had long been an object of dispute, was locked and covered and was neither seen nor heard.

Is the piano or organ really that big a deal? Even in the 1980's the Churches of

Christ will fire a preacher who equivocates on the proposition that the instrument is a sin against God, even though it is the rare preacher among us who really believes that anymore. Usually he just doesn't talk about it unless he has to.

And we still have books issued on the subject by those who will not allow the issue to die, by the pros and cons alike, and after a century of counter-productive debating we still have an occasional debate. Recent books out of both Nashville and Abilene have such a title as *The Case for Acappella Music,* which only begs the issue, for no one questions the place of acappella singing. All churches sometimes sing acappella. The issue is whether using an instrument is a breach of the law of God, a sin that will damn one's soul. The issue is whether we are to treat our sisters and brothers in Christ who use an instrument as less than our equals in Christ, as "digressives" or "brothers in error" or some such degrading epithet. The issue is not whether we ourselves are to sing acappella, according to our good conscience, but whether we are to make it a test of fellowship and draw the line on all other Christians.

It can even be argued that the issue is the nature of the gospel, as to whether we are preaching "another gospel" when we add acappella music to faith, repentance, and baptism. This was the contention of Ernest Beam of Long Beach, Ca. back in the 1950's. He published a journal in which he challenged the "powers that be" in his own Church of Christ, whom he identified as college presidents and editors, to defend the practice of making instrumental music and missionary societies a test of fellowship, thus putting them on equal footing with belief in and obedience to the gospel. He charged that they were preaching "another gospel" and challenged them to debate. They tried to ignore him, but he persisted, charging them with disloyalty to the gospel by making opinions and methods tests of loyalty to Christ. G. C. Brewer, the most eminent preacher of the Church of Christ of that generation, signed on to debate Beam on the issue, but afterwards backed off. The debate was never held.

These books tell us, as well as the debaters, that the real issue is not so much the instrument *per se,* but an attitude toward the Bible. They insist that the instrumentalists do not respect the authority of the Scriptures like they do, especially the *silence* of the Scriptures. They do not seem to recognize that people who equally respect the authority of Scripture can and do honestly differ on such things as instruments and societies. As for the silence of the Bible, we all adopt methods wherein the Bible is silent, only about different things.

History is replete with examples of how good, intelligent people, dedicated to the task of reforming the church, have differed over methods of doing the church's work or conducting its worship. If we limit ourselves only to the question of music, the diversity of opinion is amazing. There was Ulrich Zwingli, for example, the Swiss reformer, who sincerely sought to restore pure worship to the church. He not only removed choirs and organs from the churches but singing as well. He understood

Eph. 5:19 to mean that we are to *speak* to one another in psalms and hymns rather than to sing, which is what it says, and *making melody* is to be in the heart, not on the lips. So, the great Zwingli read the same passages that we do and came up with not only a non-instrument position but a no-singing position as well. Are we to say that he did not respect the authority of Scripture?

Then there was John Cotton, a Puritan preacher, who believed the church should sing only from the hymnal that the Holy Spirit included in the Scriptures. After all, why should we sing hymns written by uninspired men when we have the inspired Psalms to sing? And so he sought to "restore" the true church by using the Psalms as the church's only hymnal, and these were sung only acappella. We surely can't accuse him of not respecting Biblical authority! There are two tiny Presbyterian denominations today, both in Scotland I understand, who hold this view, using only the Psalter for their hymnal and singing only acappella. At Princeton I had a professor who grew up in this tradition. He could claim a stricter background than I. While we both grew up in the acappella tradition, I sung hymns composed by Catholic bishops while he sung only the inspired Psalms. Who is closer to the Bible after all? I have often wondered how we failed to produce a sect among us with that persuasion, for it is so impregnably rooted in Scripture.

When I write along these lines, I think of my old professor at Harvard, who, quite conscious of my conservatism, once said to me, "If ever you find anyone more conservative than yourself, you should examine his position." He was right! Can you imagine how the Church of Christ would fare in a debate with John Cotton on whether we should sing from the Psalter God has given or the hymns written by men?

Then there was Martin Luther who not only believed in organs and choirs and ritual, but went to the barrooms for the tunes for his great hymns, such as *A Mighty Fortress Is Our God.*

Who is right? Why can't they all be right? It is right to sing acappella and right to sing with instrumentation. It is right to sing Luther's hymns, even if they were drawn from barroom ballads, and it is right to sing only the Psalms. And Zwingli was probably right as well, if his conscience so dictated, when his church would chant hymns to each other rather than put melody to them. In logical terms these positions are not contradictory to each other (where one has to be wrong) but only contrary to each other (where both may be right). Just as if you said *Mary is at the door* and I said *Jane is at the door.* I have spoken contrary to you but I did not contradict you, for both Mary and Jane could be at the door.

Interpretations drawn from Scripture, especially in reference to methods, are often this way. There may be several ways to serve the Supper or to collect the offering or to appoint elders, and they could all be right

It is not wrong for us to have different opinions about such things. What is wrong is for us to make them contradictories and insist that it has to be done our way and

that it is a sin against heaven to do otherwise. That makes us sectarians. We might say that it would be a sin for us to do otherwise in that it would violate our conscience, but we cannot impose our scruple on others as if it were the absolute will of God.

One last point about making a big deal out of a piano or organ. Sometimes those who use an instrument graciously offer to forego its use when I am in their church and on their program. This is eminently Christian, and while I appreciate such a forbearing attitude I don't believe brethren should change their way of doing things for the sake of the scruple of the speaker. If he thinks its wrong to sing with an instrument, he does not have to sing. He has no right to expect an entire congregation to yield to his own preference. It is a different matter if two churches are having a service together.

This is why I insist when I am visiting with a church that it do as it usually does and not change its service on my account. Besides, to me a piano or an organ is a non-issue, wholly beside the point. The point is to praise God. When I am at home I sing acappella, and I am convinced we are right. When I am away I often sing with an instrument, and I do not believe that is wrong. It is no big deal. How can it be to one who has any vision at all of the church universal. It is all right for a church to be acappella, but it goes too far to make acappella music a mark of the church catholic.

If a speaker has to demand that the piano be locked and covered or otherwise silenced before he will speak, it would be gracious of him to decline the invitation. The people will likely survive without his wisdom. He would also do well to ponder the old motto handed down by our forebears, one rooted in Scripture: "In matters of faith, unity; in matters of opinion, liberty; in all things, love. For many years the old *Christian-Evangelist* carried that motto as part of its logo and put it this way:

In matters of faith, unity;
In methods and opinions, liberty;
In all things, love.

—the Editor

The Sole Purpose of the Campbell Movement

To anyone familiar with the writings of Alexander Campbell, it ought not to be a matter of surprise that one reared in that tradition should give himself to a study of the doctrine of the church, for that was a major concern of early Disciple teachers. The first proposition of the *Declaration and Address,* issued in 1809 by Thomas Campbell, was "That the church of Christ upon earth is essentially, intentionally, and constitutionally one." The main interest was in the *visible* church, and the sole purpose was that the scattered forces of Christianity might be gathered into "one holy catholic apostolic church." Schism, wherever it existed, was sin.--William Robinson, *The Biblical Doctrine of the Church,* p. 7.

Visiting Other Churches -- No. 6

THE LUTHERANS: "CAPTIVES OF THE WORD"

Having recently visited the two Lutheran churches in my hometown of Denton, Texas, it was easy for me to attend the Lutheran Place Memorial Church in Washington, D. C. when I was there during the summer. I was due to fly out of Washington shortly after noon on that Sunday for Johnson City, Tn. where I was to serve on the faculty of the School of Ministry held on the campus of Milligan College, so I had to attend an early service. I had hoped to attend the National City Christian Church, which was but three blocks from my hotel, and I did visit the facility and some of the staff people through the week, but their Sunday service was too late for me. Across the street from the Christian Church was the Lutheran with an 8:30 service, so I elected to be there come Sunday, with my 13-year old grandson in tow.

It turned out to be my greatest blessing while in our nation's capital. The atmosphere of the church was such that I felt that I was worshipping within the circle of the dead as well as the living. A statue of Martin Luther graced the front yard of the church, an imposing figure that appeared to be preaching justification by faith to the throngs that hurried through busy Thomas Circle. Elegant stained-glass windows bore the likeness of John Huss, John Wycliffe, and John Knox on one hand and that of Zwingli, Melancthon, and Gustavus Adolphus on the other. The last named was a saintly Dutch king rather than a prelate, a hero of the Reformation who was largely responsible for the emigration of many Lutherans to America. A Lutheran college in this country bears his name. Such surroundings remind one that history matters, that what such men have said and done matters, and that they are a part of that "great cloud of witnesses" that encompass us when we gather to worship God.

This church was founded in 1873 as a symbol of peace and freedom following the Civil War. Situated as it is amidst the poverty of the inner-city as well as embassies, hotels, and federal buildings, its ministry centers in what it calls "urban hospitality." They operate a youth hospice, child care center, emergency night care shelter, and a "village" of several houses that serve to "restore Shalom in the midst of urban struggle." The area is largely black. The village includes halfway houses, a food and clothing center, and a medical clinic. They urge their people to be "inn-keepers" who make room for others.

After the Order of Confession and Forgiveness and a reading from "the Holy Gospel," we sang "The Church of Christ in Every Age," which I found inspiring, especially the first stanza:

The Church of Christ in every age
Beset by change, but Spirit led,

Must claim and test its heritage,
And keep on rising from the dead.

It always thrills me when "sectarians" use "Church of Christ" in a nonsectarian way. In such instances they feel no obligation to use the meticulous lower case *c* as in "church of Christ," which is reflective of an odd mentality. One wonders who is "sectarian" after all.

The pastor gave as fine a discourse on Christian unity as I have heard, basing his remarks on Eph. 4 and emphasizing that we must be *eager* for unity. He made much of "speaking the truth in love" in verse 15, noting that truth and love are the basis of unity. He drove home the point that he who rejects unity rejects the love of God. Unity is not simply peaceful coexistence, he said, but union in Christ. Unity is already a reality as a gift to the church, he insisted, that we must *eagerly* claim.

The Supper was served by the congregation going to the altar. One could either drink from a common chalice served by the pastor or partake from an individual cup on a nearby table. Instead of using matzo crackers or crumbs, as our people usually do, the minister broke a piece of bread from a loaf and handed it to each participant. I found their use of the words of institution very meaningful. When the minister stepped before me, he broke a piece from the loaf and handed it to me, saying, "This is the body of Christ."

It reminded me of the sad truth that in Churches of Christ/Christian Churches we often serve the Lord's Supper without the words of institution. We offer thanks and serve it, and in quick order, as if we are on a time schedule, and that's it. It might startle us if some wit responded when served in that fashion, *What is this?*, but we would deserve it. We should lift the one loaf (not crackers or crumbs, read 1 Cor. 10:17) before the congregation and say as Jesus did, *This is the body of Christ!* Likewise the cup, which could be a single chalice of wine even if the congregation is served in individual cups, should be lifted up with the words of institution, *This is the blood of Christ!* Then the eucharist or thanksgiving can be said. I saw Forrest Haggard do this at the Overland Park Christian Church in Kansas. He held aloft a beautiful silver chalice and proclaimed the words of institution. Trays of individual cups were then passed to a huge congregation.

When we take the Lord's Supper as seriously as the Lutherans do, we will find innovative ways to restore such meaning as our Lord intended. Martin Luther believed that in sincerely partaking of the Lord's Supper, with its words of institution, the Christian continually receives the remission of sins. The Lutherans also say this about baptism: "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare." While this sounds like baptism for believers only, they nonetheless baptize infants.

For those of us who have been conditioned to think negatively about infant baptism, it is difficult for us to realize how much it can mean to those who have

practiced it for centuries. They see the child as a part of the believing community and therefore a subject for baptism. Luther's baptism as an infant was always precious to him. When the pope excoriated him for his reformatory views, calling him "that bull in the china closet," Luther responded, "The pope can't talk about me like that, for I've been baptized just as he has."

Victor E. Beck in *Why I Am A Lutheran* says he was born a Lutheran, and he recalls his baptism this way:

> I am happy to have the certificate of my baptism still faded and. crumpled though it is. In infant baptism the godparents play an important part and I was very fortunate in this respect. I can still see my godmother, with two or three of her children,coming across the fields to celebrate my birthday, and this continued as a regular practice throughout my childhood. Always there was a present. Thus an interest in the godchild was maintained.

Beck goes on to tell that since his godparents lived to a ripe old age he was able to visit with them through the years. Since they were his "sponsors" in the faith they often prayed and broke bread together. He also relates that he studied nine months, two-hour sessions each Saturday, for confirmation at age 12. The pastor taught them the Bible and Luther's Shorter Catechism, and they had 218 questions to answer, along with memorizing Bible verses to support the answers. He says this grounded him in the faith, and he favors memorization of Scripture even if it is today considered old-fashioned. He also tells of the poverty of the pioneer settlers in Minnesota where he grew up, most of them having nothing but their two bare hands. His father was poor like that, a farmer, but he conducted devotionals for his family three times a day.

The Lutherans were among the earliest settlers in this country, arriving as early as 1619. Even before William Penn reached out to the Indians, the Lutherans had made peace with them. Their schools and chapels were among the first built in this country. While there are several different Lutheran bodies, their differences are more cultural than doctrinal. The immigrants from Sweden became the Augustana Lutheran Church, while those from Germany became the United Lutheran Church in America. Norwegians became the Evangelical Lutheran Church, and the Saxon Germans, who settled in the St Louis area, became the Lutheran Church-Missouri Synod. The Danes formed two bodies, the United Evangelical Lutheran Church and the Danish Evangelical Lutheran Church. The Finnish Lutherans started three groups. On and on it goes.

These "divisions" are misleading, for they do not reflect a warring and factious spirit but cultural diversity. Each group of immigrants wanted a church of its own language and mores. The young American republic lent itself to such diversity. In fact the Lutherans are probably the most united of all Protestant bodies, and in recent decades they have merged a number of their bodies, their old native tongue no longer being an issue.

But whatever the body they always call themselves Lutherans, the only major denomination that is named after its founder. This is an anomaly since they are so

loyal to Luther and Luther himself insisted that they not wear his name. One of their seminary professors once told me, "I wish our church was not named after a man."

If a people should choose to take a man's name for their church, they could hardly do better than the name of Martin Luther. His story is one of the most dramatic in the annals of history. Carlyle described Luther's appearance before the Diet of Worms on 18 April, 1521 as the greatest moment in modern history.

Once he had challenged the authority of Rome, Luther was summoned to Worms by the emperor to stand trial. When his friends, fearing for his life, urged him not to go, Luther responded, "I shall go even if the devils are as thick as the tiles on the roofs." With the books and pamphlets he had written stacked on a table before him, he was given 24 hours to renounce what was written in them. When he was asked if he was ready to recant, Luther replied in both Latin and German with that ringing statement that has echoed down through the centuries as one of the church's greatest hours:

> Since your Lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason — I do not accept the authority of popes or councils, for they have contradicted each other — my conscience is captive to the Word of God. I cannot and I will not recant, for to go against my conscience is neither right nor safe. God help me. Here I stand!

And so the Protestant Reformation was born, and the Lutheran Church nobly reflects that tradition. Because of its emphasis on the priesthood of all believers the Lutherans are probably the most democratic of all churches. The name "Protestant" was first given to them, and they are today the largest Protestant church the world over. It is the state church of Sweden. And it is truly ecumenical in that it believes that wherever Christ is present in the preaching of the Word and in the sacraments there is the church.

The two Denton congregations are the St. Paul Lutheran Church (Missouri Synod), which has an active University Center and whose pastor has the longest tenure of any Denton preacher (33 years), and Christ the Servant Lutheran Church (Evangelical), who once sent their teenages to worship with our congregation since their pastor wanted them to see how a Church of Christ worships. I spoke on that occasion and pointed to the debt that we all owe to Martin Luther.

My visit to St. Paul's included an exciting Bible study where all joined in the discussion. During my visit to Christ the Servant, at an early service on the 15th Sunday after Pentecost, we joined in a refrain that began with "*Abba, Abba, Father, You are the potter, we are the clay, the work of your hands.*" We sang "One in the Spirit" and the visiting pastor referred to a statement in the Lutheran Book of Worship: "God has made us His people through our baptism into Christ."

I have now visited more than 60 churches in and out of Denton, and there is one fact that keeps hammering in my mind, a fact that we have ignored to our own hurt: *we all have far more in common than we have differences. — the Editor*

RESTORATION AND REFORMATION

Carl Ketcherside

Thomas Campbell, son of Archibald Campbell, was born in 1763. Although born in Newry, Ireland, he was the son of Scottish immigrants. This may have helped him to decide to attend school at the University of Glasgow. The 18th century has been designated the golden age of Scottish thought. Thomas graduated with honors. He then enrolled in the Anti-Burgher School of the Seceder Presbyterian Church. When he finished he returned to Ireland where he began to teach school.

While teaching at Ballymena, near the shores of Loch Neagh, he met and married Jane Corneigle. She was a descendant of a French Huguenot family. Their first son was born September 12, 1788. They named him Alexander. When Alexander was 18, the father decided to come to America. This was on doctor's orders. He arrived in May of 1807. He was well received by the Chartiers Presbytery. But on a trip north he made a serious mistake. He was called upon to administer the Lord's Supper. He expressed regret at the existing divisions. He urged all who were present to take of the bread and cup when offered. For this he was eventually forced out of the presbytery.

He gathered a group at the home of Abraham Altars, who was not a member of any sect but was interested in what Mr. Campbell was doing. As Campbell led in prayer stillness prevailed. He began to speak to them. When he finished he announced the principle upon which they would proceed, which was, "Where the Scriptures speak we speak; where the Scriptures are silvent, we are silent."

The neighbors decided to erect a plain building in which to meet. This they did about three miles from Mt. Pleasant. Campbell preached here regularly. He stayed in an attic bedroom in the home of a Dr. Welch. It was here that he wrote the *Declaration and Address*. When he read it at a special meeting in the home of Jacob Donaldson, Sept. 7, 1809, it was unanimously approved.

The Washington Association had been formed and met every Lord's Day. It was composed of persons of various sects. It was specifically said that they did not intend to form a church. They selected 21 of their number to meet and confer with Mr. Campbell to determine the proper means to carry into effect the ends of their association.

Campbell stated in the document, "We beg leave to assure our brethren, that we have no intention to interfere, either directly, or indirectly, with the peace and order of the settled churches, by directing any ministerial assistance with which the Lord may be pleased to favor us, to make inroads upon such; or by endeavoring to erect churches out of churches — to distract and divide congregations."

In the first paragraph of his enunciation of principles Mr. Campbell wrote: "The Church of Christ on earth is essentially, intentionally and constitutionally one." He believed that, while at heart he was a Presbyterian. It was several years later that

he said very plainly, but humbly, "I have been a Calvinist all of my life, and I expect to remain a Calvinist until I die." He believed firmly in allowing everyone who loved the Bible and read it and formed conclusions about it, to show their faith as conscience dictated. He would discuss its meaning with anyone. But he would not cast them out if they differed with his own conclusions.

The *Declaration and Address* played the same part as did the *Institutues* of John Calvin or the writings of Martin Luther. All three were written by honest men. This is evident in that the first two fled for their lives. All of them were expressions of what the three men thought the Bible had revealed to them. All of them contained some error. Neither was intended as a substitute for the Bible, and neither was a new production in exactitude of the apostolic way.

I am confident Mr. Campbell suffered inward pangs when he saw the gradual growth and development into a church, and witnessed the debates that resulted from it. But the second generation is unlike the first. The initial ones may drink from the stream which knows no pollution. The next are forced to quaff waters that are filled with defilement of men's thinking. By 1889 a man stood up in Illinois and declared that brotherhood would no longer be recognized with those who used choirs or salaried ministers. This opened the way for new divisions over almost anything imaginable.

We are forced to agree that all of the schism resulted from the thinking done by men — many of them uneducated, many virtually illiterate. Factions were formed; parties multiplied. A golden dream went glimmering. What caused its dissipation? Certainly it was not to reinforce error but to try to recapture truth. But it seemed to be overlooked that powerful writers may be without perfect knowledge. The attempt to bind human deductions upon those who are not ready for them always results in untimely divisions.

Mr. Campbell wisely pleaded for reformation rather than restoration. The difference between the two is at once apparent. Reformation deals with present conditions. One looks at the believers before him and resolves to improve their lot and to implement their state. Restoration looks backward at a previous condition and seeks to recapture it for the present. It would be impossible to restore the New Testament ekklesia. The word "church" is not a translation of it. It is an English word from a wholly different background. In the translation which Alexander Campbell brought over to this country (which was the work of George Campbell, James Macknight and Phillip Doddridge) the word "church" does not appear. A note tells why.

No one today knows enough of the order and behavior of the primitive saints to restore that order to this day. We know about the gospel, the Good News. And we know that it is the message of a crucified Lord and risen Savior. We can read about some of the things the saints did when they assembled. We do not know about their motivation in every case. And we can reproduce in our own way what they did as

we understand it. God will be the final judge of our worthiness. I am glad that we are saved through faith in a person and not by the exact reproduction of an exact and early pattern of which many of us know but little. — *4420 Jamison, Apt. lC, St. Louis, MO. 63109.*

WHAT MAKES US RIGHTEOUS?

He made him who knew no sin to be sin for us, that we might become the righteousness of God through Him. — 2 Cor. 5:21

It is evident from this great truth that righteousness is not of our own making. We are righteous *(or made right with God)* not because of what we have done but because of what God has done. God made Jesus, who had no sin, a sin-offering on our behalf so that we might be righteous (justified) before God. It is *through* Christ, that is, faith in Christ, that we become the righteousness of God. What an exciting and liberating truth!

It is liberating in that it frees us from the folly of supposing we become righteous by our own goodness or good works. We have no righteousness of our own. If we did, Christ would not have had to become a sin-offering on our behalf. Did not the apostle say as much in Philip. 3:9: "And be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith," and Gal. 2:21: I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

"Through the law" in that last verse would mean through law-keeping, *any* law-keeping, even a law that Christ would bring. If we could be saved by keeping the law of Christ, then our Lord needed not to have died. He would simply come and give us a better law. But no law can save us or make us right before God. Paul says plainly that righteousness does not come by law, and just as plainly he declares that it does come from God, *by faith,* which would be both our faith in Christ and God's faithfulness. We are righteous only because God is always faithful in the promises that He makes. One promise He makes is that righteousness is imputed on the ground of faith, not works: "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness" (Rom. 4:5).

This means that one is not righteous because he ministers to the needy, but he ministers to the needy because he is righteous. Going to church, reading the Bible, and praying does not make us either good or righteous. We do these things because God has imputed to us the goodness or righteousness of Christ. We may barely reflect the goodness of Christ, considering our sinful nature, but any goodness we have comes from Christ, not from ourselves. Isa. 64:6 says it well: "All our righteousnesses are as filthy rags." Righteousness is not filthy, of course, except when it presumes to come from the pride of man. Even our Lord, the only perfect man in human history, did not want to be called good, for, he said, only God is good (Lk. 18:19). Then who are we to claim goodness or righteousness for anything at all that we have done? Thank God that we are righteous only because of what He has done!.

Note how plainly Paul says this in Tit. 3:5: "Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."

Mercy! That is the only reason any of us will be saved. When we come to understand "the sinner's prayer" in Lk. 18:13, "God, be merciful to me, a sinner," we will see the grace of God more clearly and understand the righteousness of God more nearly. And all this will cause us to love Jesus more dearly. — *the Editor*

OUR CHANGING WORLD

Nell and Carl Ketcherside

Nell Ketcherside, 81, beloved wife of Carl Ketcherside, died at her home in St. Louis on August 13. While she had suffered a stroke sometime ago, she had recovered and her health had been good in recent months. When I saw her in May in Hartford, Illinois, she looked like her old self, buoyant and joyful. Her sudden and unexpected passing was due to heart problems. She and Carl celebrated their 60th wedding anniversary in June. While a trip to Australia was planned, it was postponed because of Carl's health, not Nell's. Carl was with her when she died. He will remain in St. Louis and carry on with the inner-city ministry to which he and Nell gave so much of themselves in recent years. Ouida and I think of Nell's 37-year ministry in putting *Mission Messenger* in the mail each month. We know something of what a laborious task that is, but to her it was always a labor of love. What a blessing that ministry was to tens of thousands! While she almost never travelled with Carl, she did join him when he came to our Denton congregation in 1979. They were guests in our home, and Nell became ill during that series. Ouida remembers that she was as gracious and dignified when ill as when well. Grace and dignity, that was Nell Ketcherside. While we have lost a sweet and dear friend, we rejoice with her in her glorious homegoing.

Another old and dear friend, Lee Keesling, 71, of Arlington, Va., passed away Aug. 24. It was Lee and his wife Rosemary that received and comforted Ouida when she went to Washington, D.C. to be with our dying son, Philip, two years ago. Lee was an ardent reader of this journal and we spent much time with each other on the phone. We had a lot in common, not the least of which we

were both rebels for a cause. When Rosemary called to tell us, she said that Lee had gone to be with Jesus. Lee will like that; he will be awed.

About the time you receive this issue, or not long after, I will be on one of my longest journeys ever, the Lord willing. I will be in the Philippines the last week of September, teaching at Cebu Seminary and visiting missionaries. I will go on to India for most of October, teaching two weeks at Kulpahar Christian School in Hamirpur District, and then to Kanpur where I will be the speaker for the All-India Christian Convention. From there I intend to proceed to Auckland, New Zealand for the World Convention of Churches of Christ, Nov. 2-6, where I will serve as a resource person in celebrating the 200th anniversary of Alexander Campbell's birth. Ouida thought of joining me in New Zealand, but she feels obligated to stay with her aged mother (Another reason: she is chicken about flying over oceans!). Since I gain a day on the return trip I should be home in time to vote on Election Day, Nov. 8. I am trying to write ahead so there will be no delay in your receiving *Restoration Review,* but the November issue may be laden with travel notes.

The Church of Christ in Calico Rock, Ark., located in the beautiful Ozarks, is looking for a man or a couple to retire in their community and help in the work of the church. He or they would need to have part of their support. Contact Dr. Robert Lane, Calico Rock, Ark. 72519. I know of a similar situation in Kansas. If you are interested, write to me and I will put you in touch.

The bulletin of the Richardson East Church of Christ in Dallas had a note on what Garrison Keillor thinks of preaching. Among other things Keillor said: "We don't go to church to hear lectures on ethical behavior, we go to look at the mysteries. The important thing is that the minister have something in his heart, look out at the people, and try to find a way to say what is in his heart right then and there." He said if the preacher doesn't do this he should not take 20 minutes of the people's time, for he is interrupting what they came to church for. I was pleased to find this kind of "outside" judgment in one of our church's bulletins.

In his prayer at the Democratic Convention Billy Graham referred to the speech that President Kennedy was to give on that fateful day in 1963 but did not live to give. Graham put it this way: "We remember the words of President Kennedy in his speech on that fateful day in Dallas — he was going to quote Jesus Christ,who said: 'For what shall it profit a man — or a nation — if he shall gain the whole world, and lose his own soul.'"

READER'S EXCHANGE

Your magazine has meant a great deal to us. God has enabled you to express truths that we have felt strongly for years. The Church of Christ is really undergoing some painful but wonderful changes. I am so grateful that God is using you in this way, and you write with such love. We are learning so much — *San Antonio*

In your June issue (Our Changing World) you left a parting barb and ran since you won't be back until fall. It was in regard to the present day status of women. The statistics you gave may be true but misleading. You concluded that "Men are allowing women to take over our world." Men are "not allowing" anything. Women are just now getting the awareness and support that they have been without for centuries. Divorce? Your inferred condemnation is correct in a way and not in another. Marriage is taken too lightly these days, that's true, but among older men and women its another story. Either men are enticed to younger women or abused women are learning they don't have to take it anymore. As for women taking over man's world, there is no danger yet. Women in management is only token, like one in ten. Many women are in the workforce, but mostly in low paid, subservient jobs. They would rather work part-time in a high paid job so that they can handle their full-time job easier, homemaking. I know I would. Brother Garrett, you do try to be fair with women, but you have a ways to go. Let me help you. I have shown this article to other women who are responsible and intelligent. They don't want to take over the world, but to contribute their considerable expertise in making it a better world. — *Joan Morrison, Worthington,Oh.*

(The item referred to was not so much my own judgment as it was a statistical report I picked up at Princeton. The author was not criticizing women's ambition or aggression as much as men's copping out. More and more men are retiring earlier, leaving the workforce, and willingly turning the world over to women, irrespective of what women may want. So said the report, but it is only statistics, a trend. My point was to show in the light of all the statistics referred to that our world is indeed changing. As for what Joan Morrison says above, I agree, including the statement that I have a ways to go and need help. — *Ed.)*

Your book *The Stone-Campbell Movement* has been a wealth of information for my class preparation, and your journal continues to be a great source of ideas and illustration. May God continue to bless your work for the unity of the family of God. — *Georgia*

Your book should be a *must* for everyone raised in the Church of Christ. Do not be discouraged. God has led you in your writings. That is very clear. Sometimes when we speak truth, it is too hard for some to grasp. You, sir, have touched my life. God has worked through you and in you. Blessed are your feet. — *Plano, Tx.*

(This is a good place to remind you that there are two ways you can own your own copy of the history book referred to. You can buy it outright from our office for $21.95, a bargain for a 739-page hardbound book, and if you send a check with your order we pay the postage, no small item these days. Or you can get a free copy when you send us a club of eight subs for this paper at $3.00 each, new or renewal, including your own, a total of $24.00. The $3.00 rate applies only to clubs of four or more. Single subs are $5.00 per annum or $8.00 for two years. —*Ed.)*

You truly light up my life! Now I know something of the grace of my Lord. Wow! May God continue His blessings upon you in all that you are doing — opening eyes and hearts to truth. — *New Mexico*

We do not know who sent our name to you, but we are extremely thankful they did. — *Arkansas*

(This is a frequent response from readers who were introduced to the paper by someone else. This party not only renewed but sent in a list of names of others. You can do likewise. Go ahead, send us those names that you may not be sure about. They too might be "extremely thankful." —*Ed.)*

BOOK NOTES

The New Westminster Dictionary of the Bible is "a goldmine of information about every major topic in the Bible," to quote the *Christian Herald,* but it is more than that in that it has colorful maps, 450 illustrations, and hundreds of new entries that bring the reader up-to-date on all the latest findings. $22.95 postpaid.

The Fire That Consumes by Edward Fudge is probably the most challenging book produced among Churches of Christ in this decade. He questions the old doctrine of an eternal hell fire, and in a most persuasive way. One thing is certain, you cannot give this book a fair reading without at least conceding that there are two sides to the question. He does not dispute the reality of hell, only that it is endless and forever. We highly recommend this book. $14.50 postpaid.

Another book by a Church of Christ author, and also challenging, is *What the Bible Teaches About Divorce and Remarriage* by Olan Hicks, which takes the position that any legally divorced person has the right under God to marry, and that all "forbidding to marry" doctrines are just what the Bible says they are, false doctrines. It is persuasively rooted in Scripture. If you are troubled over this issue, this is the book for you. $13.95 postpaid.

Then there is *Endangered Heritage* by Walt Yancey, another book from our ranks that really says something, being an examination of Church of Christ doctrine. $12.50 postpaid.

Other titles dealing with our great heritage that are still in print but may not be for long are: *Alexander Campbell: Preacher of Reform and Reformer of Preaching* by Alger Fitch, $12.50 postpaid; *Raccoon John Smith* by Louis Cochran,